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A LETTER OF RIM-SIN

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In the *Proceedings of the Society of Biblical Archaeology*, XXXIII (1911), 221 f., Langdon published "a letter of Rim-Sin, king of Larsa . . . the first document of the kind hitherto known from that king." Unfortunately Langdon's reading of the second element of the name Rim-Sin (^{ilu}ri-im ^{ilu}sin) is questioned by Ungnad¹ who collated the published text with the original and found "that the sign after *ilu* looks very much like *an*," and that "upon this follow traces of *zu*." Ungnad thinks that *an-zu* might have been written for *en-zu* (= *sin*), or that the name may have to be read Rim-Anum. Neither did Ungnad find *bé-li-šu* ("his lord") after the name of the sender of the letter, whoever he was. It remains an open question, therefore, whether the letter published by Langdon is to be assigned to Rim-Sin.

The letter of Rim-Sin here published is damaged in a number of places, which renders difficult the determination of the syntactical relation of some of the clauses and necessitates an undesirable number of interrogation marks in the translation offered.

CONTENTS.—The king gives instructions to an official, Rim-ash, in the case of a dispute between two men, one of whom had "diminished" the field of the other. Rim-ash is to take the testimony of the plaintiff, have him take oath by the king, and decide the case.

TRANSLITERATION.—¹ [a-na] ^{ilu}ri-im-aš ² [ki]-be-[ma] ³ [u]m-ma ^{ilu}ri-im-^{ilu}sin-[ma] ⁴ ^{ilu}šamaš li-ba-al-[i-it-ka] ⁵ áš-šum ekil ^ma-hu-šú-nu ⁶ šá ^ma-bu-um-ili iš-šú-r[u-š]ú ⁷ šá-ad-da-ak-di-im ^ma-bu-um-ili ⁸ eklam(lam) iš-s[i]-šum ⁹ iš-bi-ir . . . šú(?) tu(?) il-gi-ma ¹⁰ ^ma-hu-šú-nu pi-šú u-ul i-pu-zu-um ¹¹ šá-at-t[a šua]tu mi-ik-[sa]-am ¹² im-hu-ur ¹³ iš-s[i]-šu[m . . i]š-bi-ir-ma ¹⁴ i-nu(?)-ma(?) [a-n]a e-ri-ši-im ¹⁵ ga-zu [iš-ta-k]a-nu(?) ¹⁶ ^ma-

¹ *Babylonische Briefe aus der Zeit der Hammurapi Dynastie*, p. 3.

¹⁷ *h*u-š[ú-nu i]l-li-ik-ma ¹⁸ *d*š-šum ^m[a-b]u-um-ili i-[n]a *ni-ig-ni-ri-im*
¹⁹ *zu* (?) - *ha-ri-šú* [*eklam* (?)] *u*š-di ²⁰ *ú* a-na *eklim* [*e*]-*ri-ši-im*
²¹ *ga-zu* [*i*š-ta]-*ka-an* ²² ^ma-*hu-šú-nu* [*i*-ša]-*ni-ik-ku-ma* ²³ *ni-iš*
²⁴ *šar-ri-im i-na pi-šú šú-ku-un-ma* . . . *i-ta* - . . . *ma eklam(lam)*
i-[*ba*]-*ag-ga-ar-šú*

TRANSLATION.—To Rim-ash speak: Thus saith Rim-Sin: May Shamash grant thee life. In the matter of the field of Ahushunu which Abumili diminished for him: Last year Abumili asked the field of him, he gathered the harvest, . . . he took, and Ahushunu did not open his mouth to him (i.e., made no complaint). This year he received rent. He (Abumili) asked the field of him, he gathered the harvest, and then, when he set(?) his hand to plant the field, Ahushunu came (to make complaint). How (that) Abumili had wickedly allowed (caused) his servants to neglect the field(?), and then had set(?) his hand to plant the field, let Ahushunu tell thee. Lay the oath by the king in his mouth, he shall . . . he shall have a claim against him in the matter of the field.

NOTES

L. 1. Unfortunately the upper right-hand corner of the tablet is broken off. This causes some uncertainty as to the reading of the second element of the name of the addressee, who was evidently one of the king's high officials and may have held a position similar to that of Sin-idinnam under Hammurabi. The element *ash* is found in proper names; cf. *Ash-kudum* (Ranke, *Personal Names*, p. 67) and *Dingir-ash* (Chiera, *Legal and Administrative Documents*, p. 86). Note especially the determinative *ilu* before this name.

Ll. 5 and 6. *Ahušunu*, *Abumili*: Both these names occur on a tablet containing a list of 74 *šāb harrāni* (Chiera, *op. cit.*, No. 94, Col. II, 7, and Col. II, 23). While undated, this document evidently falls within or near the reign of Rim-Sin. Perhaps the litigants of our letter are these same *šāb-harrāni*. *iššurušu*: cf. *KB*, VI¹, 278 and 288, *iššur eklu išpikêšu*; also *ana šē našāri*, Ungnad, *op. cit.*, No. 232, 9; *šē'am mala innašru*, *ibid.*, No. 252, 10. In our letter the sense seems to be "diminished the yield of the field."

Ll. 8 and 13. *išši*: In both cases the second sign is rubbed, but that it is *ši* seems certain.

L. 9. The sign before *il* might be *ŠE-BA*, *ŠE-BAR*, or *tu*.

Ll. 15 and 20. *ga-zu* seems certain in both lines. L. 20 seems to end in *ka-an*. The translation is based on a restoration *ištakan*. This would call for *kāta šakānu* instead of the common idiom *kāta wabālu*.

L. 17. *nigmirim*: cf. Brussels Vocabulary (*Rev. d'Assyriologie*, X, 69 f.), Col. II, 11, where *NIG-NE-RU* (*nig-erim*) is glossed *ni-ig-ni-ru*. Here the Sumerian is used as a loan-word, instead of *raggu*.

L. 18. The first sign is doubtful. The restoration and translation of this line are based upon Gautier, *Archives d'une famille de Dilbat*, No. 97, 6 f., *zuḥarišu eklam ana erišim la tušadâ*, translated by Ungnad (*op. cit.*, p. 139), "seine Gehilfen sollt ihr das Feld nicht zum Bewirtschaften *fortgeben lassen*." Ungnad marks the translation of *tušadâ* as doubtful. *ušdi*, III from *nadâ*, like *ušziz* from *nazâzu*, which is found as early as the Code of Hammurabi.

L. 22. There seems to have been another sign before *i-ta*-.

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